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# The American Missionary

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"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes." The Will should be attested by three winesses

THE

# AMERICAN MISSIONARY.

VOL. XLIII. SEPTEMBER, 1889. No. 9.

## American Missionary Association.

THE NEXT ANNUAL MEETING of the American Missionary Association will be held at Chicago, Ill., in the New England Church, commencing at three o'clock Tuesday afternoon, October 29. Rev. R. R. Meredith, D.D., of Brooklyn, N. Y., will preach the sermon. On the last page of the cover will be found directions as to membership and other items of interest. Fuller details regarding the reception of delegates and their entertainment, together with rates at hotels, and railroad and steamboat reductions, will be given in the religious press and in the next number of the MISSIONARY.

A meeting of exceptional interest is expected, and we trust our friends will be present in large force.

### THE TREASURY.

It will encourage the contributors to the great work entrusted to us, to know that the friends of the A. M. A. are enabling us to make a very hopeful report up to this date.

If those who have not shared in the work of the Association as yet, this year, will make a corresponding effort with those who have done so, we shall have reason to hope that we can go to our Annual Meeting in Chicago, owing no man anything but love and good will.

But those who have waited are many, and we are waiting and depending on these. Those who have not taken their contributions have the power to convert our hopes into realities.

We appeal, therefore, to the pastors whose collections for this fiscal year have not been taken to take their collections and forward them to our treasury before the close of September.

## AS TO "METHODS."

We have been thinking that the methods of Christ were divine as well as his truth, and that when the Christian world will use Christ's methods in the propagation of truth there will be a great advance upon some features of the present. Dr. Parkhurst has some very suggestive sentences in this line of thought in a sermon on "The Regenerative Force of the Gospel." His words are: "Christ never patches. The Gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. In the Gospel, we move into a new world and under a new scheme. The Gospel does not classify with other schemes of amelioration."

This accords with our thought of the methods of Christ. The way to meet that which is wrong, is to meet it as a wrong. We shall not do well to ameliorate it. If we may not expect those who have been "raised" amid prejudices and ignorance to be leaders for the absolute rectitude of things, those who have not lived where this excuse is available should be the leaders. If some do not lead, none will follow. Where principles were at stake, Christ never gave way to prejudices. He never yielded to that which was in itself wrong. If those to whom he ministered could not come up to his standard, then he waited, but he never compromised. That which is right should not yield to that which is wrong.

It may take a right hand. It may take an eye. But "If thy right hand offend thee, cut it off," and "If thy right eye offend thee, pluck it out." He would not "cut it off" by amputating the finger and gradually disjointing it up to the mark; and plucking out the offending eye is not to bandage it so that it temporarily does not see the evil to which it is attracted. No, the Gospel is not a system of repairs. It is not here to temporize, but to make all things new, and it strikes at the heart of evil and not at its surface.

It was not Christ's method to ignore an evil which confronted him. He did not evade or get around issues. He met them. He answered them. He was an "incarnate conscience" in the land. He knew what was in man. His followers cannot fail when they walk closely with him in the path which he has made plain.

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## FIVE QUESTIONS.

1.—If the Georgia Association had been without any colored members in it, would the Georgia Conference ever have been formed?

2.—If the Georgia Association had been without any colored members, would the Georgia Conference have declined to unite with it, on some one of the terms submitted by the Georgia Association?

3.—If the Georgia Association had been without any colored members, would this curious and ingenious scheme of "co-ordinate and equal bodies," "to elect delegates" to visit each other now and then ever have been concocted?

4.—Is it worth while to "darken counsel with words" as to methods, when it is evident that the purpose is, *not* to form any union which would be other than humiliating to a colored man, and contrary to the heretofore held principles of the Congregational Churches?

5.—Why these arguments to show "how not to do it," when to do it would be so simple and so evidently Christian? *N. Y. Independent.*

## A MID-SUMMER LEAF OF THE A. M. A. CATECHISM.

Q. *When are Home Missions properly so called?*

A. When they are ordained to save the unevangelized people of the land in which they dwell.

Q. *When are missions properly called Foreign Missions?*

A. When they are missions to foreigners in a foreign country.

Q. *Are missions among the Indians in this country, Foreign Missons?*

A. They are not, though the Indians have been treated as foreigners, which has been the source of great wrongs and many sorrows.

Q. *Are missions to the Chinese in this country, Foreign Missions?*

A. They are not, though the Chinese are refused the privileges accorded other foreigners. The missions of the A. M. A. on the Pacific Coast are most fruitful and hopeful, and, since these foreigners return to China, there is an interblending of Home and Foreign Missions here, that is full of promise.

Q. *Are the missions of the A. M. A. in the South, Foreign Missions?*

A. They are not, though they have been successful in exciting interest for Africa among the students of their schools. Some of these are now foreign missionaries; others are preparing to go; but the missions of the A. M. A. in the broadest sense are Home Missions, for they minister to white and black as to citizens of a common country, who alike need the Gospel. The A. M. A. is planting white churches (so called) every year, and has added several this year, though none of them would refuse membership to a man because he is black, and is planting colored churches (so called), none of which should be excluded from State Associations merely because of color.

Q. *Should the missions of the A. M. A. be called Foreign Missions because its schools and churches cannot win the co-operation of the Chsistians among whom they live?*

A. They did not at once win the co-operation of Christians among whom they went, but confidence has been growing with the years until the cases are exceptional where they do not have the co-operation of enlightened and broad-minded Christians. In most cases, the schools and churches of the A. M. A. have won both confidence and gratitude throughout the South. Southern men are among the trustees of its institutions, and everywhere its Field Superintendents and Secretaries are greeted with cordiality. A prominent editor of a Southern political paper—white and

democratic—testifies this month : " *Yours is the most practical missionary work ever undertaken by a Christian body, and should have the hearty and unstinted support of all Christians.*" The cases are few where good will does not exist between its teachers and ministers and the white people among whom they live.

Q. *Does not social ostracism show that the white teacher is engaged in a Foreign Mission?*

A. Social ostracism is gradually giving way among the more intelligent Christian people. Nothing, however, dies so hard as prejudice, and nothing is so cruel; but missions do not cease to be Home Missions, because they may be where there is sinful prejudice and dense ignorance.

Q. *What would be Foreign Missions in the South?*

A. Missions in the South which would treat an entire race as foreigners and aliens because in God's wisdom he has seen fit to make them black, would be foreign to the spirit of the Gospel: "For He is our peace who hath made both one, and hath broken down the middle wall of partition between us. Through Him, we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the general household of God, and built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth into a holy temple in the Lord." Missions in the South which exclude pastors and delegates from Associations and Conferences, would be foreign to the Gospel. Missions in the South founded upon an aristocracy of skin, would be foreign to the spirit of the Gospel. Missions which would preach against caste in India, and perpetuate it in America, would be foreign to the methods of Christ, and to Christian methods in foreign lands.

Q. *Does the A. M. A. believe in mixed churches of white and black people?*

A. The A. M. A. does not regard it as at all probable that such churches will exist to any great extent. Race tastes and race affiliations will make for churches essentially white and essentially black. "But to close the door on any Christian is in so far to make it an unchristian church. To go into the South and establish white churches from which, whether by a formal law or by an unwritten but self-forcing edict, men are excluded because God made them black, is to deny one of the fundamental tenets of Christ. There is no need to attempt to corral all men of all races in one enclosure, but for any church, especially a church of the Puritans, to enter upon a missionary work in the South and initiate it by refusing to fellowship a black man because he is black, is to apostatize from the faith in order to get a chance to preach the faith." The doors of every Christian church ought to stand wide open to men of every race and color, and in all representative bodies these churches should be one.

Q. *Is this the position of the Roman Catholic Church in its Southern work?*

A. It is: The Roman Catholic Church would not for a moment recognize any color-line in its assemblies or priesthood.

Q. *Does the A. M. A. believe in the social equality of the races?*

A. The A. M. A. has never seen any social equality anywhere, and believes and teaches nothing about it. It believes in the Fatherhood of God and the brotherhood of man.

Q. *Is the A. M. A. agitating the color-line question?*

A. It is not. It always has proclaimed its principles for the interests of the oppressed, and always has championed the cause of God's poor, pleading for the right because it is right.

Q. *Why is the A. M. A. in the South doing its work in schools and churches among white and black?*

A. Because the Lord has said: "Behold, I have set before thee an open door, and no man can shut it."

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## THE CARS, THE CHURCH, THE COURTS.

Our esteemed brother, Rev. G. C. Rowe, pastor of the Plymouth Congregational Church, Charleston, S. C., and his associates, on their return from the meeting of the Joint Committee on the union of the Georgia Association and the Georgia Conference, were forcibly transferred to an inferior car on the Georgia Railroad. They were not driven from the train, they were allowed to ride, and the car in which they rode was connected with the cars containing the white passengers. They were simply separated from the others and that only because they were colored persons.

The reception these honored ministers of Christ met in the Joint Committee was very much of the same sort. The white brethren did not deny them their place in the church—nay, the two bodies, white and colored, were to be connected together, but these colored brethren were to be kept separate and that only because they were colored persons.

An appeal will be made to the courts, but the interesting question is: which will be first to recognize the equal manhood of the colored man—the cars, the courts or the church? Would it not be a shame to the church and a dishonor to the Christian name if the church should be the last?

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Speaking of the race problem, in his baccalaureate sermon at Vanderbilt University, recently, Bishop Galloway, of Mississippi, of the Methodist Church, South, startled his hearers by the following vigorous declaration: "It is a travesty on religion, this disposition to canonize missionaries who go to the dark continent, while we have nothing but social ostracism for

the white teacher who is doing a work no less noble at home. The solution to the race problem rests with the white people who live among the blacks, and who are willing to become their teachers in a missionary spirit."

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## THE WORK OF THE AMERICAN MISSIONARY ASSOCIATION AND FOREIGN MISSIONS.

BY REV. FRANK E. JENKINS.

The American Missionary Association has done both home and foreign missionary work. There is nothing in its constitution or traditions to prevent its doing the same again.

Providence, however, seems to indicate clearly that its work at present be within the United States. While in this sense it does home missionary work, the peculiar conditions of the people among whom it mostly labors require largely the methods of foreign missions. It must supply the school, as well as the church ; industrial training as well as that which is intellectual and moral. It must create a native ministry and develop native workers of all kinds. In fact, it would be hard to find on foreign mission fields a single kind of activity which is not duplicated in the fields of the American Missionary Association.

Home missions aid foreign missions by creating the conditions of more income and more missionaries for foreign fields. The work of this Association has done this already to some extent ; without doubt it is to do it to a far greater extent in the future.

In taking people from the ignorance and poverty of slavery and savagery, it could not be expected to form them at once into large givers or efficient workers for foreign fields ; but who can say, after the marvels of the past twenty-four years, what the future shall show, when the coming millions shall arise and, out of gratitude for what they have received, give of their increasing means and send forth their sons and daughters to tell the glad story of freedom, truth and love.

It has been a favorite idea of many that the Negroes of America should evangelize Africa. Perhaps some have been disappointed that so few of them have gone to Africa as missionaries ; but such, I am sure, have failed fully to consider the facts. A people who had received only the degrading tuition of slavery could not produce at once many who should have the reliable qualities and the intellectual and moral training needed for the responsible and, to a large extent, the unsuperintended work of a foreign missionary. Then, every capable preacher, teacher and leader has been needed in a hundred places at home. They could scarcely be justified in leaving their own brothers and sisters in heathenism and without the truth within their reach, to go to the heathen abroad.

Yet a few have gone forth and proved themselves capable, faithful and successful. A former slave of Jefferson Davis is not only a successful missionary in Africa, but has proved himself such a level-headed man that he has been chosen treasurer of one of the missions of the American Board. Such as he are an earnest of what shall be, when the colored people shall be more fully evangelized and the appeal for Africa can be made strong to their hearts and consciences. Then there will be such a going forth as will astonish the Christian Church.

The bearing of the work for the one hundred thousand Chinese in this country on foreign missions can be clearly seen. Christian work for them is missionary work for China—it sends them back to become missionaries to their native land. The fruitfulness of this work for foreign missions has been fully demonstrated.

The possibilities of the influence of the evangelization of the Indians on foreign missions is a topic which I do not remember having seen or heard mentioned. Yet it seems to me worth thinking about.

Mexico has four million Indians; Central America, one million five hundred thousand, and South America seven million. Here is a foreign mission field of twelve and a half million souls. How can it be otherwise than that, when once the Indians of our land shall come to have and appreciate the blessings of a Christian civilization, their hearts shall be stirred by the needs of their brethren according to the flesh, and that they will go to them with the gospel story?

There remains one other field—the whites of the South and especially the "Mountain Whites." As a class, they are poor, ignorant and needy in every way--materially, intellectually, morally and spiritually, but *they are not the "poor, white trash" of the South.* As good blood flows in their veins as in the veins of the Northern people. A wrong start and their surroundings have made them what they are. Give them schools and pure and enlightened churches and they will awake into new life as fast as any people ever did. They will show in years what missionary work can usually show only in decades. In Williamsburg Academy, Ky., nearly every boy in the higher classes is expecting to prepare for the ministry, and that school is only a little over half a dozen years old and is the first one opened in our mountain work.

Give these mountain boys and girls a chance, and the people who gave the nation a Lincoln will give it ministers and missionaries, not only for the seven mountain States, but also for other home mission fields and for foreign lands.

If the Congregational churches will listen to the call of Christ and appreciate the opportunity which he has placed before them, there may be in these mountains, filled with their marvellous mineral wealth, Congregational churches which shall be not only self-supporting, but give generously for the advancement of Christ's kingdom throughout the earth. The most

generous giver I know, is a native of the mountains and a member of one of our missionary churches.

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## ROME AND THE NEGRO.

One of our most interesting exchanges is an "*Illustrated Roman Catholic Quarterly* edited and published by the Fathers of St. Joseph's Missionary Society of the Sacred Heart," its "Record of Missions among the Colored People of the United States."

We need not say that we have no sympathy with Romanism and its errors, nor with the "Missionary Society of the Sacred Heart," and its efforts to plant Romanism among the colored people of the South.

We can, however, but admire the fidelity of the church to its doctrines, and the Christian example it gives to all missionary societies in its recognition of man as man. The quotations which we make from the Roman Catholic Quarterly will account for the strong hold that Romanism is beginning to secure upon the negro race.

The following, for example, is a Roman Catholic tribute to John Brown:

On the 2nd of December next, thirty years will have passed since John Brown, in his sixtieth winter, ascended the scaffold and gave his life for the colored race.

Connecticut gave the hero birth—from heroes; New York, in her Adirondack recesses, developed in him that spirit of liberty which Ohio had nurtured, and is forever honored by his grave; while Virginia, "building better than she knew," bestowed the martyr's crown. It was necessary that one man should die for the people (John xviii, 14), and God arranged that he who is likewise one of the great benefactors of the human race as well as of his native land should crimson and beautify with his blood the soil that gave a cradle and a tomb to the Father of his Country.

Grand indeed is the greatness of the rock-ribbed Adirondacks where John Brown lived, prayed, thought out his great life-thought, and made his first trials in the work of emancipation, but grander is the stone there that marks the grave of him whose mighty spirit is still "marching on;" for the greatness of that soul invests the tomb with moral grandeur, and calls "all the astonishing magnificence of unintelligent creation poor."

Fair indeed are the banks of the Shenandoah, and beautiful the landscape on which the dying eyes of the hero rested, but more lovely far the death of him and of his sons and comrades,—"even in death they were not divided" (2nd Kings i, 19), because the most beautiful thing in the world or out of it is love, and he and they died of love for their brethren, God's children. It is truly fitting, therefore, that they who were rescued by him from bondage should love and honor his glorious name, and that we all should chant the praises of the man who was the chosen instrument of Providence in destroying out of our country the inhuman custom of human slavery.

The *Southern Congregationalist*, published in Atlanta, does not have a high opinion of such men as John Brown. We quote:

There are men who never are mistaken. If your opinion or plan, no matter how well sustained, differs from theirs, they solemnly greet you: "Our conscience is our monitor: we can make no concessions of principle." The case is ended. You may as well make your humble bow and pass on, leaving them in their lofty and superior

place. Such men are of little use in the world. They may have a few satellites, but that is all. It is noticeable how uniformly the conscience and principles of these men agree with their prejudices, salaries and other interests, and with changed circumstances how "concessions" distill from them gently as the dew.

We quote again from the *St. Joseph's Advocate*, as to the color line:

Man was created in God's own image and likeness. This image and likeness is, however, not a physical one, it is a spiritual or soul likeness. The likeness and image of the operation of the human soul—the mind—through the material, physical medium of the brain, is not only similar, but substantially and formally alike in every division of the human race. It thus follows that fundamentally there is an identity of mental or soul activity and action in all the human race. Neither color, nor form, nor feature, nor clime, operates a change on the formal and fundamental identity of human thought as evolved by the human mind. * * *

It follows that the negro race, thinking the same thoughts, have the same apprehension of the perfect, good and true, and, thinking in the same lines as the Caucassian race, must needs be of the same order of creation, in the image and likeness of their Maker, although physically different in color, yet in mind and soul the same. This, too, removes the theory of the inferiority of races, and relegates it to the lumber room of the mere physicist or corporal anatomist, who, because he cannot find life in death any more than thought, would deny life as he would deny the soul, even as La Place would not admit a Creator—God—because he could not see him at the end of his telescope. * * *

Naturally working for and under white men, their industry, versatility and submissiveness have made many people think they were an inferior race. This cannot be. Give them a fair chance in life's battle, train their minds, fill their immortal souls with worthy conceptions of the truth as only presented by the Roman Catholic Church, and you will make of the negro race a kind, charitable, intelligent, worthy Christian people, as full of love for the country of their former enslavement as the best patriot descendant of the Revolutionary fathers. Tried in peace and in war when they have received but half the training of the white race, they have not been found wanting, but have proven themselves worthy of offices of trust and honor in every sphere of life and as good Christians as God has ever granted His divine grace to. His promises are for all nations and for all times, and necessarily for the negro as for the white man, all of whom in their souls are created in His own image and likeness from the beginning.

Apropos of Romanism among the colored people, Archbishop Janssens, of New Orleans, writes:

Last year there were baptized 3,705 colored children and 297 colored adults, which I estimate forms a population of about 75,000 Catholics in this Diocese.

We have six convents of colored Sisters, of which four are schools, one an asylum for 74 girls, and the other an asylum for 21 old women. There are, besides, nine schools conducted by white Sisters, and eleven schools conducted by lay teachers—in all, twenty-four schools with 1,330 scholars. It is not bad.

At Emmetsburg, Maryland, the Roman Catholics report the following:

*The Sisters are putting up a large and fine edifice* which will be ready for business in September, and will accommodate all the Catholic children, both white-colored and black-colored in the town and vicinity. I am curious to know if this is the first instance in which children of both the dominant races will be educated under one roof.

Says the editor: "How quickly the color-line disappears in the Catholic Church."

## NOTES BY THE WAY.

BY DISTRICT SECRETARY C. J. RYDER.

Not long ago, I met a Frenchman in the halls of the Congregational House, who was looking for Secretary Coit of the Massachusetts Home Missionary Society. He evidently had a very limited knowledge of the English language, for he accosted me as follows:—"You—eh, you somewheres? Ah! I begs my pardon."

This amusing bungle of the French brother fairly represents my condition during the past few weeks. I have not been altogether sure that I was even "somewheres." Preaching one Sunday in Dover, N. H., the next in Talladega, Ala., the next at Santee Agency, Neb., the next on the Cheyenne River, Dak., then enjoying a communion season with Brother Hall at Fort Berthold, and the next standing beside the pastor of a New England Church at the same Lord's table.

The days between these Sabbaths were filled with pleasant duties, in talking over the great work of our Association with the earnest and devoted missionaries. But many things are impressed upon one's thought by such a trip as this. We realize more than ever that the American Missionary Association is a great National Society, limited neither geographically nor by any race restrictions; actually gathering in its schools and missions, Negroes, Whites and Indians, and Chinese and Japanese, and Hondurans and Cubans, and who knows how many other needy and destitute people! Another fact that must impress one, is the thoroughness of the work done. The examinations were thorough and exhaustive in the schools. This was true, not only in the lower grades, but also in the advanced classes. Dr. Andrews conducted the examinations in Church History, at Talladega, which would have done credit to any of our Theological Seminaries. And Dr. DeForest's classes in Mental Philosophy gave evidence of careful study and of assimilation of that which they had studied. They had not only eaten, but had digested their mental food. The same was true at Fisk. What a grand thing it would be, if the good friends of the Association in New England, and elsewhere in the North, to whom our work is only presented through an appeal for funds, might visit some of these grand institutions in the South and West, and see just what is being done for these neglected people! The work cannot be appreciated in its vast importance and magnificent results, except after such a personal inspection of the field.

These large institutions are the centers of still larger missionary work outside. One professor in Talladega, a graduate of Harvard, has been especially busy during the last year, developing the Sunday-school work in the surrounding districts. The following are some of the results:—eight Sunday-schools enrolling about five hundred scholars; thirty teachers, all students in the College; two schools meet in buildings belonging to the

College, three in log churches, owned by other denominations, not having Sunday-schools, two in log cabins. "In one school, teachers and scholars have to huddle together under umbrellas, if they have any, or go wet, if they haven't them, whenever it rains; and it is a sight which makes one long for better accommodations, that more efficient work may be done," writes this self-sacrificing professor in a note just received. In one house, he found a family of white children, all of them very ignorant, and, so far as he was able to discover, there was not a single book of any kind in the cabin. He invited the children to Sunday-school, where, like Robert Raikes, he teaches reading and spelling as well as the Bible, but the mother indignantly refused, saying that she "didn't let her children go to school with Niggers!"

There are many evidences of heroic sacrifice on the part of the people among whom we labor, that one runs across in such a trip as this. Here is one: A small church in Alabama has recently voted to pay fifty dollars per month of their pastor's salary, that they may become self-supporting, and so let the funds which they have received go to other more needy fields. There are seventy-five persons in this church who might be termed paying members; of all these, the pastor informed me, not more than fifteen receive over a dollar per day; sixty receive less than this. They pay, on an average, ten dollars per month for rent; there are twenty-six working-days to the month, and they often lose at least five of these, on account of weather or lack of work, making an income of only twenty-one dollars per month. Ten dollars going for rent, leaves but eleven dollars for the support of the family. Pretty heroic economy that!

The Annual Meeting of the Dakota Mission, the Convention of missionaries who are at work in the Indian field under the direction of this Association, gathered at Santee Agency, Nebraska, Saturday, June 15, and was full of interest. Sessions were held for three days, and continued late into the night. Thrilling incidents of exposure on the prairie during winter, swimming swollen and chilly streams, breaking through the ice when crossing, which, in one case, resulted in the drowning of a team of horses, seemed to be every-day incidents in the life of these heroic missionaries, who are carrying on this noble work among the Indians. The two Riggs brothers, whose heredity as well as personal consecration fit them for large usefulness in this Indian work, were especially rich in experience and inspiring in conference. One thing, especially, impressed me in this Indian work, and that was, the difference in character between the average teacher employed by the Government and those employed by this Association and other missionary bodies. Many noble men and women are at work under the Government in teaching the Indians, but the purpose of the Government-school at the best is simply to make intelligent citizens. The purpose of the mission-school is to develop character, to inculcate purity, to create moral earnest-

ness, in other words, not simply to citizenize, but to Christianize. We need more mission schools among the Indians, for only the mission idea can redeem a pagan people. I would like to speak of Miss Collins's work, gradually bringing the village of Running Antelope on the Grand River into the knowledge of Christ, and of the developing work at Fort Yates, and of the work among the Mandans, Rees and Gros Ventres, and of the motley and picturesque crowd that gathered for communion in the little church at Fort Berthold; but the interesting facts from these fields must be left for other notes.

## THE SOUTH

The Daniel Hand Fund is doing a noble work this first year in the education of many students who would otherwise not have been able to attend school.

### HOWARD UNIVERSITY, THEOLOGICAL DEPARTMENT.

The anniversary of this department opened the commencement week of the Howard University at Washington, D. C., which extended from Friday, May 24th, to Wednesday, May 29th. A crowded audience was in attendance at the Asbury colored church. The graduating class of four was exceptionally small this year, having been less in number than usual on entering three years ago, and having been particularly unfortunate in deaths and removals. The preceding graduating class numbered twelve, and the succeeding one will number thirteen. But the addresses delivered by the young men were of excellent quality, eliciting high approval from numerous intelligent judges who were present. One general from the army, who listened with great interest, came up afterwards to express thanks to one of the Professors for having invited him to attend the exercises.

### TILLOTSON INSTITUTE, AUSTIN, TEXAS.

Wednesday, June 5, witnessed the close of the eighth year in the history of Tillotson Institute. The closing exercises began on Thursday, May 30, with the annual written examinations which, on account of the very large attendance of this year—greater than ever before—meant more work than usual for the teachers. These examinations cover the work of the entire year, and are looked forward to with much apprehension by the students.

For the past three years, the last Saturday afternoon before commencement has been set apart as "Tillotson Day," and devoted to exercises appropriate to such an occasion. This year, Rev. W. H. Shaw, pastor of the

Cumberland Presbyterian Church in this city, addressed the students in the chapel. This was followed by a pic-nic on the school grounds.

The last Sunday in the school is rather a sad day to most of the teachers. There are many interests in these Sunday-schools which one cannot bear the thought of leaving for four long months. We can only hope that the good seed sown during the year has not fallen on stony ground or by the wayside, and that it will survive the heat of the summer.

Monday and Tuesday were devoted to oral examinations. These were held in the chapel and were attended by an unusually large number of the parents and friends of the students from the city and elsewhere. The classes acquitted themselves very creditably; especially good, however, were the examinations of the seventh grade in geometry and the fourth grade in geography.

More attention has been given this year to industrial training than ever before. In the recitation rooms, were specimens of the handiwork of the students in the various industrial departments. A class of little girls told of the various forms of needlework, which was something more than theory with them, as their samples of work on exhibition testified. There was not a useless article in the entire collection; they have been taught how to make serviceable garments. Very neat specimens of darning and mending were displayed, also.

The cooking classes exhibited samples of their skill. The disappearance of all the handiwork of this class in the course of inspection witnessed to its success. The classes in carpentry displayed specimens of their skill. This is the first year that this industry has been taught here.

On Tuesday evening, occurred the annual musical and rhetorical entertainment. A large audience is always expected on this occasion, but this year it was larger than ever. Before eight o'clock, the chapel with the adjoining halls and recitation rooms were filled, and notwithstanding the efforts of the ushers to find room for every one, about half the number were obliged to go away. One little boy who came especially to see the dumb-bell drill was found under the front steps, after the close of the entertainment, fast asleep. He had taken refuge there to await a chance to get a seat in the chapel later in the evening.

On Wednesday morning, an audience of much more manageable magnitude than that of the previous evening assembled at 10 o'clock, to listen to the regular commencement exercises. These consisted of essays, orations, recitations and declamations. Two young men, one of whom was graduated last year from the elementary normal course, were graduated from the higher normal course. The original productions presented this year were said to have been unusually good. A visitor, in an address made after the presentation of the diplomas, in speaking of the excellence of the orations said of one of them, "It would be creditable on the platform of any school in the United States."

The year just ended has been one of hard work and great prosperity. The attendance has been not only larger than ever before, but constant, and the result of such steady and persistent work is, as might be expected, gratifying progress in all departments.

## EXTRACT FROM A VALEDICTORY ADDRESS.

An account of the closing exercises of Avery Institute in South Carolina, was given in the Missionary last month. A copy of the valedictory address of one of the pupils has been sent to us, from which we excerpt one or two passages to give the flavor of the occasion. We think it would be creditable to any school of like grade in the country.

To-day we are to go forth. Is it strange that emotions deep and solemn should pervade our hearts? Amid these emotions, gratitude stands prominent—gratitude to the honored Association which has placed within our reach these opportunities for the development of intellect and of character that fit us to take our places in life as intelligent men and women. In behalf of the class of '89 and of all our schoolmates, we return to The American Missionary Association our heartfelt thanks, and invoke for it the richest blessings of Him who maketh rich. * * * In bidding adieu to school life, the thought which presses most forcibly is that we are supposed now to be ready for our duties in life. Let us rather remember that we have but caught a glimpse of the knowledge which lies beyond and which beckons to us. May our thirst for it be insatiable. Let us take care of each day and each hour, and show to our Heavenly Father that we love his precepts, and are seeking to live true and holy lives. Our places here will soon be filled, but nothing will take away from our hearts the memories of dear old *Avery*.

## MISSIONARY VISITS.

BY MRS. A. W. CURTIS.

We were going out for a ride, a pleasure ride, a mission of mercy to the sick and afflicted, to carry them spiritual and physical comforts.

We have no missionary horse and buggy, and it was not an elegant equipage standing before our door. Our steed was a very lank, bony, long-eared mule, and the vehicle a rather disreputable looking old delivery wagon, kindly loaned to us by our grocer; but we were thankful for anything that would take us safely. We soon came to a deep, ugly-looking ravine, that must be crossed. I walked over the log that spanned it, while Dominie "rattled his bones over the stones," down the steep descent, and up the farther side in safety, thanks to the sure-footed mule. Just beyond was a small rude cabin. The old chimney had tumbled down, leaving nearly the whole of one side entirely open to the weather. Inside, upon a bed that nearly filled the small room, lay a woman who was paralyzed. A little child was her only attendant. Some kind neighbor, however, had made her clean and comfortable for the day. The poor woman could not move, but her dark eyes beamed with delight at the sight of us, and the poor drawn face expressed the joy she could not speak. We talked of the dear friend

Jesus, whom she loved and trusted, sang together a song of faith, and commended her to heaven's mercy and kindness, in prayer.

On we went again, over the hills, the sun climbing higher and growing hotter every moment. Then we turned off into some dim cool woods, picking our way through rough ravines and blind tracks until we reached another little cabin home. We had to bend low to enter the door of the rough, rude house, yet the one low room, with loft above, sheltered a family of nine persons.

Upon a bed, the dear old grandmother was dying, but the dark cabin seemed illuminated by the shining face of the happy saint.

"You are almost home, Auntie?"

"Yes chile, almost home!"

"And you find Jesus dear and precious, now?"

"Yes! yes! dear and precious."

I held her cold, almost pulseless hands in mine, while her minister read comforting words of hope from the blessed Word. Then we sang for her, closing with—

> "Oh come, angel bands, come and around me stand,
> Oh bear me away on your snowy wings
> To my eternal home."

Her dark face was fairly radiant. She lifted her hands toward heaven, and though our eyes were holden that we could not see, we *felt* that the Lord and his angels were glorifying that humble abode, making it the gateway of heaven. Holding fast to our hands as we knelt beside her bed, she murmured responses to our prayers.

With uplifted hearts, we said our last good-bye, and went away rejoicing in her triumph over the terrors of death and at the thought of the glory that awaited her. As we passed out of sight, she entered within the gates, with that radiant look upon her face; and the next day at sunset we laid her away to rest.

From this "Beulah-land," we hastened on to visit a man who was in the last stages of consumption. We had been for some time doing what we could that he might be prepared for the great change that was drawing near. In the low doorway, sat an old hag-like woman, who stared at us with a look of rage, as we passed by her into the room where the sick man was. Sultry as was the day, there was a hot blaze in the cavernous fireplace. Over it hung an iron kettle, from which most sickening odors emanated. The sick man was in a heavy stupor. We tried in vain to arouse him, even for a moment. His wife looked unusually cheerful, as she assured us that he "was a great deal better; that he did not cough at all, and rested mighty easy."

We understood the situation at once. The poor woman was densely ignorant, and believed her husband had been "conjured." The old hag in the doorway was "a witch doctor," who had promised to cure him for ten dollars! How the poor wife with her five little children to support managed to raise it, God only knows; but she had done it, and was pouring down that unconscious man's throat, hourly doses of a villainous compound of most loathsome things, over which the old hag muttered her incantations, and worked her Satanic spells. She watched us with her evil eye as we looked pityingly upon the poor sufferer, and glared menacingly when we told the poor wife that he was no better; that the end was near.

That very night the death-like stupor was broken by agonies of torture which racked the wasted frame for many hours. There was no respite for a prayer, or for a thought of the eternity into which his poor soul was hastening. The witch doctor fled in haste, unable to endure the sight of the tortures she herself had invoked. It was an unutterable relief when those shrieks of agony were hushed by the awful silence of death.

To us, there came an added burden of care as we realized how many of this people are still in bondage to these heathenish customs and superstitions. Nothing but the light of a pure gospel and the elevating influences of education, will lift them out of their degradation. It will take years of time, and patient labor, and will cost something; but these souls are precious to God. They are "the heathen at our door." There are *millions* of them! They will soon be a mighty power for good or evil in our nation. Which shall it be?

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## A CALL FROM AUNT MARY.

Aunt Mary is a member of one of our colored churches—a genuine daughter of Africa—possessing characteristics belonging rather to the rougher than the softer sex—a peddler by occupation; peddling cast-off clothing (which she gets from white folks) among her colored sisters.

This business, together with her masculine performances and her qualification in plantation melodies, makes her exceedingly popular with the colored people of the town.

"Hello! Hello!" rang out from the highest key-note one morning just after breakfast. Going to the door to see who it was, aunt Mary was standing at the gate; she had come to make us a social and business call.

"Dog bite?" she asked. "Yes," was the reply, "but he won't bite you, open the gate." Aunt Mary opened it and entered the yard. "Mornin'" (again at a high key). "Good morning, walk in." "I come roun ter see you all dis mornin'; I dun know if I am 'ceptable." "Certainly, aunt Mary, you are, walk in and take a seat by the fire."

Aunt Mary walked in, took a seat before the fire, placed her bag and an old hat-box on the floor by her side and for a moment looked around the

room, noticing everything. Then she took up the poker, commenced poking the fire, as if she wanted more heat to enable her to explain the chief object of her visit. The heat is now up to the degree required, the poker is laid aside, the old hat-box is in her lap, and aunt Mary is ready to talk business. Opening the box, she said to Mrs. R., "Sister, I have something har I want ter show you; dun know if you want ter see it." "What is it?" Mrs. R. enquired. Here she pulled out a second-hand bonnet trimmed in high colors. "A lady," she said, "give me dis last night to sell. I aint show it to no body yet; she say to take it to some of de preachers' wives be case it's too stylish for these yer common niggers." The hat was examined and returned with, "I don't think I need a hat just now, aunt Mary."

"Do you sell a great deal?" "Yes 'um, but sometimes 'tis mighty hard to get money out ter our people. Dat ar——(naming the man) tuck a dress from me for his wife; can't get a nickel from him, and every time he see me he dodge inter some corner." "How do they pay? Cash?" "No, one dollar a week till dey finish payin." "As a general thing I suppose they try to meet you pretty promptly, don't they?" "Lors, no, honey! dey alus put me off; but I keep a runin' and runin' every week jis ter make dem tell lie."

The subject of the hat, etc., rested here, and aunt Mary took up some of her experience at church. "Broder——(she said, calling the preacher by name) get so now-a-days he don't preach out ter de Bible no more. He alus (always) on de path, he aint got time ter look in de book. I aint got nara larnin, but I kin tell if anybody is preachin out ter de Bible. We had a meetin ter vote him out de other day and I was a sittin' near de stove; I hear dat ar——(calling the person's name) say, 'Broder A., I don't want you to go 'way, I want you to stay,' and she was a sittin' right up under de preacher's coat tail; and who tell you she didn't wisper somethin ter him, then look at me and laugh?" "Is that so?" "Tis so, honey! and I jis tuck up de shovel and went for her." Aunt Mary was now on her feet, poker grasped in her hand, and arm lifted above her head. "Laugh agin, says I, "laugh agin, Miss Nigger, and I will stave you down, who dar you to laugh at me, you unfogotten, hen-pecken, know-nothin, off-scorn of the eart."

With this, aunt Mary slung her bag across her shoulder, took up her hat-box, bade good morning, and as she got through the gate, struck out at the very top of her voice one of her favorite melodies.

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This bit of history was imparted in an examination in answer to the question, "What were the Alien and Sedition Laws?" "Alien and Sedition were members of Congress."

Definition of education: Education is the cultivation of the moral, brain, intellectual and voice.

# THE INDIANS.

## LETTER FROM OAHE SCHOOL, DAKOTA.

BY MISS JULIA E. PRATT.

A very sad incident came into our life as a school last winter, which has accentuated anew the ignorance and the superstitious heathenism of these Indian people.

One of our little boys was sent to the dormitory one morning to do some work to which he objected, and, while pretending to obey, he took one of the other little boys with him and ran away. Their absence was not discovered until it was too late to overtake them, and as their home was only ten miles away, and we knew they were good walkers, as all Indians are almost from babyhood, we had every reason to believe they would reach home in safety. They had started before daylight, and without any breakfast, and the little boy who was enticed away had no overcoat nor mittens, but had gone on the impulse of the moment without taking any extra clothing. About ten o'clock, it grew very cold, and as the little fellow had on shoes, to which he was unaccustomed, his feet became so cold and tired that he could not go on. Then the boy who had coaxed him away gave him his overcoat and mittens and went on, reaching home about noon, telling that he had run away, and that he had left Jaran about half way. Jaran's father did not believe the story, and came back to us, ten miles, to see if it were true. This made us very anxious, but nothing could be done but to await the issue. It seemed as if a series of unfortunate mistakes had combined to bring about this result; and to make everything still more puzzling, Mr. Riggs, our superintendent, was away. He reached home that evening, and the next morning sent the steward to learn the fate of the little runaway. He went on until he found the little boy's cap and mittens, and the place where he had evidently lain all night. It was a bitter night, and we knew that he could not possibly have survived, in his exhausted condition, and not knowing how to protect himself, even if he had had the means for so doing. This, in itself, was a very bitter experience for us, but the worst was yet to come. Mr. Riggs found it impossible to get an Indian to go to the assistance of these poor people. They were all *afraid*. Rumors were afloat that the father was going to shoot anyone connected in any way with the school, Indian or white. When an Indian is sorrow-stricken over the death of a friend or relative, he alleviates his suffering by killing some one else.

After the little boy was buried, the family came to the school. The old grandmother brought the clothes he had on when found—and which they had cut off,—spread them out before Mr. Riggs, and reproached him for sending a little boy out into a storm so insufficiently clad; to which Mr.

Riggs replied that we had no idea he was going out into the storm, that he was dressed for the house, and had we known he was going on a journey, he would have been dressed for it. She would not be pacified, however, and after bitterly reproaching Mr. Riggs for the death of her grandson, she *demanded pay* for it, as if money would make up to them his loss.

That afternoon, at the woman's meeting, we learned that they had given away everything they possessed, furniture, clothing, bedding, dishes, and were absolutely destitute of the barest necessities of life. This is one of their customs. They reason thus: Our child is dead; our hearts are sad; life has no longer any attractions; take all we have. The Christian Indian women in our church each gave something out of her little property to help these poor heathen people, who in their superstitious ignorance had made their lot so wretched. Taking this, they returned home and demanded of the family of the other poor boy a cow in *payment* for the death of their child.

And there came to me this question: Is it possible that in the midst of this beautiful free land of ours, there lives a people so densely ignorant, so darkly superstitious, sunk so low in heathenism, as this incident shows? And this is only one of many such incidents. May God help us when such things are possible in a Christian land.

## THE CHINESE.

### THREE DAYS OF EVANGELISTIC WORK AT PETALUMA.

BY JEE GAM.

I reached Petaluma a little while before school began. The scholars soon poured in and the attendance was the largest the school ever had. In order to have a little preaching service, we hurried through the lessons. At the conclusion of school, two hymns were sung. I then preached to them of Jesus. They all listened very attentively and appeared interested. At the close, I asked them to come again the next evening and bring their friends. To my great surprise, the next evening not only all the scholars came, but many outsiders; some of these had years ago attended our school for some little time, but the majority of them had never been inside our mission. I was informed, after the meeting, that five or six of them were very highly educated in Chinese, and that they were chief officers of the Chinese Branch Masonic Society in Petaluma. I thought they came simply for curiosity and perhaps for argument. Just before the meeting commenced, I went into my room, knelt down and said to God: "Oh Lord, Thou art the Almighty God, Thou knowest the motives of those who have come to this meeting; Thou knowest I am very weak. I can do nothing without Thy help, so I beseech Thee to make me a good agent in Thy hand. Give me the right word to speak, fill me with power."

I arose from prayer and felt that God was with me. I went into the meeting and announced my subject. It was on Daniel being cast into the lions' den. I noticed the marked interest they all seemed to feel. At the close, I again asked all present to come the next evening (Sunday evening) and bring more friends.

The Sabbath evening meeting came. Sunday-school began at six o'clock. Not only the scholars and every one of the outsiders who had attended the meeting of the night before came, but many others besides, so that we had to bring in extra benches, and yet we lacked room.

My subject this evening was Daniel, third chapter, the three Hebrew children cast into the fiery furnace, being a continuation of my Bible reading of the previous evening. I endeavored to bring home to my countrymen three things: 1st.—That this was the true God, and he was the Supreme Ruler mentioned by our Confucius, Mencius and other sages. 2d.—He was all-powerful and not like the golden image which Nebuchadnezzar had set up, nor like the idols that we Chinese serve. 3d.—He was able to save all those that put their trust in Him. He is *just as able* and as *willing* to *save* us *to-day* as He was when He saved Daniel and his three countrymen, provided we are willing to trust in Him, as these men did, for He is the same yesterday, to-day and forever. The golden image could not protect from the dangers of the fire the king's mighty men that cast Shadrach, Meshach and Abednego into the furnace. And why? Because it was simply an image, the work of men's hands. And now, what are our Chinese idols? Are not they the works of men's hands too? We all say that they are true gods and are very powerful; yet, you all well know that we have a common saying: "Though the gods are powerful, yet they are not able to protect an *unfortunate* man." So let us seek, believe and worship the only true God, and Him alone.

I had to come away the next day, and felt that perhaps I might never have another chance to speak to them. The opportunity, too, was one of the best that any preacher could desire, for they all seemed hungering for more of the truth. Therefore I went on to tell them that the Son of God whom Nebuchadnezzar saw in the fiery furnace was this same Jesus that we Christians believe in and preach to-day. At the conclusion, I urged all to accept Him as their Saviour. I said: "Of course I cannot tell you all about Jesus in one evening, for nearly every one of the thirty-nine books of the Old Testament and every one of the twenty-seven books of the New Testament speak of Jesus,—his birth, his life, his teaching. All these you can find out by reading the Chinese translation of the Bible, and therefore we earnestly invite you all to read it for yourselves.

One of our proverbs says: "Genuine gold never fears the hot furnace fire." So the Bible never fears examination. The more you try it, the truer you will find it to be. You are all acquainted with the ways of the Tanist priests. They deceive the people and you all know their doctrines

and tricks will not bear inspection. For example, the manner in which they pretend to catch demons; they go to the house with their gongs, cymbals, etc., and pretend to catch the ghost and place him in a jar. After they have caught him, they will not *allow you* to open the jar to view him. Why? The Bible you see is as true as the broad daylight, for it has borne the inspection of centuries. The doctrines of the Tanist priests differ in this respect. Their teaching will not stand criticism nor examination, while the Bible stands the tests of all times, and it is fast becoming the standard book of the nations of the world. . . .

The meeting was then closed with a prayer. I said to them, "I shall be happy to have any one ask questions about Jesus and I will endeavor to answer." But no question was asked, so I gave each a tract to take home to read. After they had left, a Chinese laundryman and two of his employees came. I learned that they had come before and found the room so crowded that they could not enter. I had a very pleasant visit from them. I talked to them both of their spiritual and temporal welfare.

May God bless the seed sown there and grant that all the Petaluma Chinese may find salvation in Jesus Christ, our Lord.

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## DEATH OF LEUNG KEE.

BY MRS. C. A. SHELDON.

Leung Kee was but 16 years old and was in a store with his uncle, a heathen, but a fine-looking man and one whose character is worthy of respect. He had just joined our Christian Association when he was taken sick. His uncle thought his sickness came because he had become a Christian, and he begged of him to go back to his old religion, but he said "No," he would trust in Jesus. Just as he died, his uncle again asked him if he should not burn incense, but he still said "No," and asked the Christian brethren to pray with him. As soon as we heard of his death, Miss Watson and I called. The uncle was very courteous, told us that Leung Kee was a Christian boy, and he wanted us to do just what we thought best. Our pastor, Dr. Hutchins, attended the funeral with us and made some very touching remarks. We had singing by the Christian brethren and others who were there. The uncle was attentive, and more than once tears were in his eyes. At the grave we sang a hymn. Chung Moi prayed in Chinese; all joined in the Lord's prayer in Chinese, then we sang again, "O think of the home over there." The uncle came and thanked us for our kindness to his boy; said it was his brother's son, but just like his own; I wish all who think the Chinese have no heart could have heard the tremor in his voice and seen his quivering lips and his eyes full of tears. One of the Christian brethren told us that he said afterwards that he would join the Christian Association himself if he were not so old. So I think perhaps our young brother's early death may do more for his countrymen than his life would have done. I pray that it may be so.

# BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

## WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

ME.—Woman's Aid to A. M. A., Chairman of Committee, Mrs. C. A. Woodbury, Woodfords, Me.

VT.—Woman's Home Miss. Union, Secretary, Mrs. Ellen Osgood, Montpelier, Vt.

CONN.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Hotchkiss, 171 Capitol Ave., Hartford, Conn.

*MASS. and R. I.—Woman's Home Miss. Association, Secretary, Miss Natalie Lord, Boston, Mass.

N. Y.—Woman's Home Miss. Union, Secretary, Mrs. William Spalding, Salmon Block, Syracuse, N. Y.

ALA.—Woman's Missionary Union, Secretary, Miss S. S. Evans, Birmingham, Ala.

MISS.—Woman's Miss. Union, Secretary, Miss Sarah J. Humphrey. Tougaloo, Miss.

TENN. and ARK.—Woman's Missionary Union of Central South Conference, Secretary, Miss Anna M. Cahill, Nashville, Tenn.

LA.—Woman's Miss. Union, Secretary, Miss Jennie Fyfe, 490 Canal St., New Orleans. La.

FLA.—Woman's Home Miss. Union, Secretary, Mrs. Nathan Barrows, Winter Park, Fla.

OHIO.—Woman's Home Miss. Union, Secretary, Mrs. Flora K. Regal, Oberlin, Ohio.

IND.—Woman's Home Miss. Union, Secretary, Mrs. W. E. Mossman, Fort Wayne, Ind.

ILL.—Woman's Home Miss. Union, Secretary, Mrs. C. H. Taintor, 151 Washington St., Chicago, Ill.

MINN.—Woman's Home Miss. Society, Secretary, Miss Katharine Plant, 2651 Portland Avenue, Minneapolis, Minn.

IOWA.—Woman's Home Miss. Union, Secretary, Miss Ella E. Marsh, Grinnell, Iowa.

KANSAS.—Woman's Home Miss. Society, Secretary, Mrs. G. L. Epps, Topeka, Kan.

MICH.—Woman's Home Miss. Union, Secretary, Mrs. Mary B. Warren, Lansing, Mich.

WIS.—Woman's Home Miss. Union, Secretary, Mrs. C. Matter, Brodhead, Wis.

NEB.—Woman's Home Miss. Union, Secretary, Mrs. L. F. Berry, 724 N Broad St., Fremont, Neb.

COLORADO.—Woman's Home Miss. Union, Secretary, Mrs. S. M. Packard, Pueblo, Colo.

SOUTH DAKOTA.—Woman's Home Miss. Union, President, Mrs. T. M Hills, Sioux Falls; Secretary, Mrs. W. R. Dawes, Redfield; Treasurer, Mrs. S. E. Fifield, Lake Preston.

NORTH DAKOTA.—Woman's Home Miss. Soc., President, Mrs. A. J. Pike, Dwight; Sec., Mrs. Silas Daggett, Harwood; Treas., Mrs. J. M. Fisher, Fargo.

*For the purpose of exact information, we note that while the W.H.M.A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association, since *undesignated funds will not reach us.*

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NOW IS THE TIME to plan to attend our A. M. A. Woman's Meeting in connection with the Annual Meeting at Chicago, where you may see and listen to some live missionaries. We hope to see one or more lady representatives from every church.

THE WOMAN'S STATE HOME MISSIONARY UNIONS will also hold a meeting upon this occasion, with a full and good programme. See notice of time and entertainment on cover. Particulars will be given in our next number.

MRS. REGAL'S VALUABLE PAPER, "The Local Society—its Management and Membership," also the paper "The Relation of the State Unions to the American Missionary Association," are published as pamphlets, and may be had of any officer of the State Unions, or of the American Missionary Association, 56 Reade Street, New York.

## A VISIT TO A MISSION SUNDAY-SCHOOL.

BY MRS. L. S. HITCHCOCK.

One Lord's day, I went out to look after a Sunday-school in which one of our missionaries had become interested, and where she labored part of the year. The day was excessively warm. The distance was two miles, and the horse cars would only take me half the way, leaving a walk across the fields for the rest of the trip. There was no road, and much of the way not even a footpath, and the fields were partly covered with water from the frequent showers. I got along quite well during the first half of my walk by picking my way, now and then elongating steps, or jumping, generally with satisfactory results. Presently a place appeared where the water seemed too wide to venture with safety. There was no possibility of jumping this time, and I was ready to give up in despair, when I discovered at some little distance a log laid across the narrow part of the stream. I commenced the tight rope walk and was just congratulating myself upon my heroic adventure which, with one step more, would have landed me safely on the other side, when the log tilted and off I went, my knees plowing into the mud making a hole as big as grandma's workbasket. I lost no time in getting up. As I arose, I saw my *best* parasol and big palm-leaf fan floating along leisurely in the muddy stream. These were secured later, but with much trouble, and my portmanteau was fished from the hidden deep at the peril of crabs and other biters who make such places homes of retreat.

I called at the nearest cabin, and found "Auntie" with a kind heart ready to undertake the job of "cleaning me up." She took in the situation at once, ejaculating, "Lor', honey! specs Is'e goin ter let yer go ter Sunday-school wid dem ar close all spilt? Sam, take dem ar shoes and wash em clar fru for Missus."

In a short time she said, "You's fine," and I started for the little church close by, arriving just five minutes before the Sunday-school closed. I was greeted with "Howdy" by the pastor, who is superintendent, and was requested to speak to the children, while the whole Sunday-school, including twenty-six boys and girls, and seven fathers and mothers, rose to their feet, indicating their delight to see me.

I was in time to observe one little boy standing on tiptoe to reach up to the Bible which the minister held open on the table and was teaching him to read. It was his custom, as he was the only teacher, to call each one separately, and teach him to read, as well as his ignorance would allow. This is in advance of their old way of conducting Sunday-school. Formerly, all the instruction received was from Webster's "blue back," and, for the closing exercise, they counted from one to a hundred. The pastor attended school at Straight University during the past year and can read a little, but not intelligently. He looks as if he had seen sixty years or more, and I believe him to be a good man who tries to do faithful work for the Master so far as he is able. He has built a little church, mostly with his own hands and

out of his own scanty earnings. It is made of rough boards, but it has a good foundation and the roof is well shingled. There are no glass windows, but boards like a barn door hung on hinges serve to let in the light or shut out the cold in winter.

The people are ignorant beyond description. Most of them live in little huts or cabins on the banks of the canal, getting a scanty living by working out as they can find places.

Their homes are filthy and uninviting. How much good a missionary could accomplish by going into their homes and teaching them the true Christian way of living! The mothers with whom I talked seemed willing, and even anxious, to know better ways. Any instruction in housekeeping would be gratefully received, and a sewing class, where cutting and making plain clothing were taught, would be eagerly accepted. A mothers' meeting once a week would be more helpful to those barren minds than words can express. The work is right there, all ready and waiting for some loving, self-denying Christian woman to take up. Who in the far-off Northland will say, "Lord, here am I, send me," and who will reach deep in their pockets and say, "I will give a tenth, yea, even more," for that which is more is the only true giving? May God open the hearts of those who have an abundance and to spare, to give liberally for the uplifting of our colored brothers and sisters.

## OUR YOUNG FOLKS.

### THE FRESH DRINK.

A missionary teacher to the mountain whites, who was laid aside temporarily from teaching, on account of illness, writes of one of the children of her charge:

I must tell you of the little native girl who lived with us, and of her practical application of a Scripture text. It was my custom to teach her from the Bible every Sabbath afternoon. I had been reading from the ninth chapter of Mark, where it speaks of the child-like spirit our dear Saviour wants us to possess.

She listened very attentively, and seemed especially interested when we came to the forty-first verse, "For whosoever shall give you a cup of water to drink in my name, . . . he shall not lose his reward."

She left me a few moments, but presently came back saying: "Won't you tell me about that verse again?" I gladly complied; then came the question, "Does it mean me—can I do something for Jesus?"

That evening, there came a gentle rap on my door, and to my "Come in," Minnie entered, bearing a glass of water.

Coming near, she placed the water on a little stand by my bedside. Noticing that she stood as though she would speak, I said, "What is it,

Minnie?" She hesitated a moment, then replied: "I was thinking about what you said about the 'cup of water,' and I wanted to give you something 'cause you was sick, but I didn't have anything, so I thought may be you might like a fresh drink of water, for it's all I've got."

Indeed, my heart was touched by this poor girl's beautiful application of the lesson learned; nor was it forgotten—every evening during my illness came the "fresh drink" from the hands of the little beginner, who wanted to do something for Jesus.

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## LETTER FROM AN INDIAN BOY.

JUNE 5th, 1889.

*Friends at the East:*

It is summer over here now and every thing looks green and nice. The roses are red and beautiful, so every day everybody has a bouquet on his coat. There are lots of more flowers, some of them are white, blue, red, yellow; so everything looks nice.

The girls always decorate the church on Sunday. They get lots of flowers on the hills and down in the bottom. The days have been nice for about two weeks. The sun shines every day, and the wind has not blown for a long time, but to-day the wind blows just a little but not much.

We always play ball, and have nice times playing. But some times we get hurt. The Perkins Hall boys always play ball with the Whitney Hall boys, but the Whitney boys always get beaten.

Everybody on the Reservation has ploughed his field and planted corn, potatoes, onions, squashes, beets, turnips, wheat, oats, flax, beans and melons, so everything is just coming out, and after a while they will grow big and good to eat.

Mr. Lawson went away in May, and the boys had to work up there alone. They worked all right, and when he came back he found that all papers were ready to be printed. He came back with some galley-holders and some cases. After he had been back about two weeks, another machine came; it is the paper cutter. It is a nice machine for the printing office. Seven boys work in the morning and six in the afternoon, so we are getting along first rate.

We always go after tipsina on the hills; some of the people call them wild turnips. They are very good to eat. If you don't know them, you lose something in your life. You don't know how they taste unless you have eaten some. They have dark-blue flowers on them which stand about four or five inches from the ground. They are easy to find out, and when we find them, we have to dig them. When we come back, we always get so tired that we lay down under the trees.

Your friend, JOHN BROWN.

# RECEIPTS FOR JULY, 1889.

## DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.

Income for July, 1889, from investments.....$832 50
Previously acknowledged.....30,469 86

Total.....$31,302 36

### MAINE, $463.22.

Bangor. Hammond St. Ch. and Soc..... $70 46
Bangor. Sab. Sch. of First Parish Cong. Ch., *for Atlanta U.*..... 10 00
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Portland. State St. Ch., 150; Mrs. Mary C. Ingalls, 2.50..... 152 50
Portland. "King's Daughters," Box basted work, *for Selma, Ala.*..... 27 15
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Skowhegan. Cong. Ch..... 3 11
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Woodstock. Cong. Ch..... 115 27

$393 71

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Union Ch..... 148 40
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New London. First Church of Christ. ..... 53 10
New London. *Correction.* Henry R. Bond for Tillotson C. and N. Inst. 200., ack. in August number, should read Trust Estate of Henry P. Haven. ..... 
Norfolk. Sab. Sch of Cong. Ch., *for Rosebud Indian M* ..... 52 73
North Branford. Cong. Ch. ..... 19 39
New Britain. Ladies' H. M. Soc., Box C. *for Williamsburg, Ky* ..... 
Northfield. Cong. Ch. ..... 46 14
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$3,631 85

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$4,931 85

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Northville. Sab. Sch. of Cong. Ch. ..... 5 00
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$1,066 35

ESTATE.

Perry Center. Estate of Mrs. Laura A. Sheldon, by Miss D. E. Sheldon, *for Fort Berthold Indian M* ..... 50 00

$1,116 35

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Nutley. S. O. Rusby, P'k'g Papers.
Passaic. First Cong. Ch. ..... 13 00
Perth Amboy. Rev. Peter Kimball, Thank Offerings: 5 for 96th Christmas, 5 for 96th New Year, 5 for 97th Birthday. ..... 15 00
Westfield. Mission Band, by Miss M. C. Alpers, *for Savannah, Ga.* ..... 20 00

PENNSYLVANIA, $48.92.

Neath. Cong. Ch. 9.48 and Sab. Sch. 2.97 $12 45
Ridgway. Y. P. B. C., of First Cong. Ch., *for Oaks, N. C.* 5 00
Scranton. Plymouth Cong. Ch. 31 47

OHIO, $1,934.08.

Ashland. Miss Eliza Thomson 2 28
Berea. Sab. Sch. Cong. Ch., Box C., etc., *for Sherwood, Tenn.*
Brownhelm. O. H. Perry 10 00
Castalia. Mrs. I. W. Storey 1 00
Cincinnati. Columbia Cong. Ch. 14 80
Clark's Corners. Box Books, etc., *for Sherwood, Tenn.*
Cleveland. "A. E. W. H." 500 00
Cleveland. Mrs. F. W. Low, 10; Rev. J. G. Fraser, D.D., 50c 10 50
Cleveland. Mrs. H. B. Spelman *for Student Aid, Atlanta U* 25 00
Cleveland. Young People, by Miss E. A. Johnson, *for Mountain Work* 3 00
Dayton. Rev. I. W. Metcalf 1 50
Harmar. Cong. Ch. (100 of which to const. MRS. D. F. HARRIS, MISS SUSAN DANIELS and MISS KATE CISSLER L. M's) 119 85
Lodi. Cong. Ch. 9 46
Oberlin. First Ch., 62.65; Second Cong. Ch. 29 54 92 19
Parkman. Cong. Ch. 6 00
Rootstown. W. J. Dickinson 10 00
Saybrook. Mission Band, by A. K. Hough 5 00
Toledo. First Cong. Ch. 18 00
Ohio. Woman's Home Missionary Union, by Mrs. Phebe, A. Crafts, Treasurer, *for Woman's Work*:
Cleveland. Euclid Av. Cong. Ch. 20 00
Garrettsville. L. M. S. 25 00
Hudson, L. H. M. S. 5 50
Oberlin. Second Cong. Ch., L. S. 90 00
Oberlin. Sab. Sch. Second Cong. Ch., *for Indian Sch'p* 20 00
160 50

$989 08

ESTATES.

Geneva. Estate of Bryant Hewins, by H. W. Turner, Executor 945 00

ILLINOIS, $1,733.81. $1,934 08

Aurora. Sab. Sch. of First Cong. Ch. 5 00
Bartlett. Cong. Ch. 11 12
Chicago. C. B. Boughton, *for Sch'p Endowment Fund, Fisk U.* 50 00
Chicago. Lincoln Park Ch., 17.61; Western Av. Cong. Ch., 13.00 30 61
Earlville. Cong. Ch. 19 75
Granville. Cong. Ch. 35 70
Granville. Mrs. J. W. Hopkins 25 00
Greenville. Cong. Ch. 15 00
Lyonsville. Cong. Ch. 5 54
Malden. Members Cong. Ch. 7 80
Millburn. Cong Ch. 7 70
Naperville. A. A. Smith 5 00
Princeton. Cong. Ch. 15 00
Quincy. First Union Cong. Ch. 174 65
Rockford. Rockford Seminary Miss'y Soc 14 25
Tonica Sab. Sch. Cong. Ch., *for Sch'p Endowment Fund, Fisk U* 15 00
Tonica. Cong. Ch. 14 61
Winnetka. Cong. Ch 41 58
Woodburn. Cong. Ch. 4.03; Dea. A. L. Sturges, 5 9 03

ESTATES. $502.34

Rockford. Estate of Lewis S. Swezey, by J. G. Penfield, Ex 1,131 47
Yorkville. Estate of Mrs. Elvira H. Colton (30 of which to const. R. D. CROFOOT, Executor L.M.) 100 00

$1,733 81

MICHIGAN, $119.35.

Ann Arbor. "A Friend," bal. to const. ROBERT W. A. DUNCAN L.M. $15 00
Clinton. Cong. Ch. 6 75
Columbus. Cong. Ch., 12.50; Sab. Sch. Cong. Ch., 2.50 15 00
Grand Blanc. Cong. Ch. 8 57
Lake Linden. Cong. Ch., *for Student Aid, Talladega C.* 25 00
Olivet. Cong. Ch. 24 03
Romeo. Watson Loud 15 00
White Lake. Robert Garner 10 00

WISCONSIN, $331.78.

Arena. Cong. Ch. 5 00
Evansville. Cong. Ch. 20 00
Kinnickinnic. Cong. Ch. 2 60
Lake Geneva. First Cong. Ch. 13 00
Madison. First Cong. Ch. 50 40
Milton. Cong. Ch. 14 78
Platteville. Cong. Ch., 15.45; Y. P. S. C. E., 2 17 45
Ripon. First Cong. Ch. 10 00
Sturgeon Bay. Mrs. Anna Packard and "Friends," Bbl. C., etc., *for Sherwood, Tenn.*
Whitewater. First Cong. Ch. 25 00
Windsor. Ladies' Miss'y Soc., *for Freight to Sherwood, Tenn.* 2 25
Wisconsin. Woman's Home Missionary Union, *for Woman's Work*:
Arena. W. H. M. S. 1 19
Baraboo. "A Congregationalist" 2 00
Beloit. W. N. M. U. Second Ch 5 00
Boscobel. W. H. M. U. 2 00
Brandon. W. U. M. S. 5 00
Brodhead. Mrs. Sherman, 10; Mrs. A. S. Moore, 2; W. U. M. S., 30c 12 30
Eau Claire. W. U. M. S. 6 39
Fond du Lac. W. U. M. S. 10 00
Green Bay. W. U. M. S. 20 00
Janesville. W. U. M. S. 5 25
Madison. W. M. S. 7 64
Milton Junction. Misses Chapman 2 00
Milwaukee. W. U. M. S. Grand Av. Ch. 25 00
Sun Prairie. W. U. M. S. 2 98
Waukesha. Y. P. S. C. E. 5 00
Whitewater. Ladies 5 00
Windsor. W. M. S. 10 00
Wyoming 4 50
To const., MRS. H. A. MINER, MRS. A. A. JACKSON, MRS. C. C. MATTER, and MRS. C. C. KEELER L.M's.
Woman's Home Missionary Union, by Mrs. H. A. Miner, Pres., *for Miss Adams, Tillotson C. and N. Inst.* 40 00
171 25

IOWA, $63.40.

Algona. A Zahlten 15 00
Cedar Falls. Cong. Ch 16 00
Charles City. Y. P. S. C. E. 5 00
Danville. S. H. Mix and Children 3 50
Durant. Mrs S. M. Dutton, *for Library Sherwood, Tenn.* 2 25
Traer. Cong. Ch. 6 65
Traer. Ladies of Cong. Ch. 15 00

MINNESOTA, $360.32.

Elk River. Union Ch. 8 15
Faribault. Cong. Ch. 31 53
Minneapolis. Plymouth Ch. 192.33; Lynndale Cong. Ch., 26.43 218 76
Minneapolis. Sab. Sch. of First Cong. Ch., *for Atlanta U* 28 07
Rochester. Cong. Ch. 45 68

Rochester. Y. P. S. C. E., *for Student Aid, Fisk U.* ..... $10 00
Saint Cloud. First Cong. Ch ..... 5 00
Saint Paul. Atlantic Cong. Ch..... 13 13

MISSOURI, $70.87.

Amity. Cong. Ch..... 9 00
Lebanon. Cong. Ch..... 26 32
Lebanon. Cong. Ch. ad'l..... 25
Saint Louis. Hyde Park Cong. Ch..... 10 00
Sedalia. First Cong. Ch..... 25 30

KANSAS, $18.32

Neosha Falls. S. B. Dyckman..... 2 00
Plevna. Cong. Ch..... 1 46
Valley Falls. Cong. Ch..... 13 61
Wakarusa Valley. Cong. Ch..... 1 25

SOUTH DAKOTA, $12.12.

Lake Preston. Cong. Ch..... 7 25
Rosebud Agency. Rev. J. F. Cross, *for Rosebud M.*..... 10 00
Ponca Mission. Ponca reserve, for *Indian M.*..... 5 00
Sioux Falls. W. S. Bell..... 5 00
Valley Springs, Cong. Ch..... 5 43
Woman's Home Missionary Union of South Dakota, by Mrs. Sue Fifield, Treas., *for Woman's Work:*
Chamberlain. W. M. S..... 2 00
Oahe. W. M. S. Shiloh Ch.. 2 00
Valley Springs. W.M. S.... 2 86
Yankton. W. M. S..... 2 58
9 44

NEBRASKA, $1.00.

Creighton. Mrs. C. F. Pierce..... 1 00

COLORADO, $125.22.

Denver. Ladies' Aid Soc. of Cong. Ch. by Mrs. Alonzo Rice, Treas..... 100 00
Denver. Thomas S. Spyler, *for Tillotson C. and N. Inst.*..... 2.50
West Denver. Cong. Ch., Y. P. S. C. E., 9.72; Sab. Sch., 2.50, by Rev. R. T. Cross 12 22
West Denver. Cong. Ch..... 10 50

UTAH, $10.16.

Ogden. First Cong. Ch..... 10 16

WASHINGTON, $42.60.

Bay Center. Rev. C. W. Matthews and Wife..... 5 00
Skokomish. Cong. Ch., by Rev. M. Eells. 30 00
Walla Walla. First Cong. Ch. *for Indian M.*..... 7 60

VIRGINIA, $3.32.

Herndon. Cong. Ch..... 3 32

KENTUCKY, $28.75.

Williamsburg. Mrs. Hubbard, 24.50; Miss Packard. 4.25, *for Williamsburg, Ky.*..... 28 75

TENNESSEE, $7.60

Oakdale. "Friends."..... 95
Sherwood. Union Cong. Ch. Sab. Sch. Birthday Miss'y Box..... 6 65

NORTH CAROLINA, $66.55.

McLeansville. Second Cong. Ch..... 50
Troy. Cong. Ch. and Sab. Sch., 2.00; S. D. Leak. .50..... 2 50
Wilmington. Cong. Ch..... 59 80
Pekin. Cong. Ch..... 75
Wilmington. Sab. Sch. of Cong. Ch., *for Rosebud Indian M.*..... $3 00

GEORGIA, $16.00.

Milford. Rev. J. A. Jones, 4.50; Cong. Ch. 50..... 5 00
Thomasville. Conn. Ind'l Sab. Sch..... 11 00

FLORIDA, $1.47

Winter Park. W. H. M. U., *for Student Aid, Talladega C.*..... 1 47

ALABAMA, $10.00

Birmingham. Woman's Miss'y Soc..... 10 00

TEXAS, $5.75.

Austin. Tillotson Church of Christ..... 5 00
Dallas. Rev. R. S. Holloway..... 75

CANADA, $5.00

Montreal. Chas. Alexander..... 5 00

Donations..... $16,862 83
Estates..... 6,093 14
$22,955 97

INCOME, $758.50

Avery Fund, *for Mendi M.*..... $658 50
C. F. Dike Fund, *for Straight U.* 50 00
Endowment Fund, *for Freedmen*..... 50 00
758 50

TUITION, $3,721.72.

Williamsburg, Ky., Tuition..... 54 75
Charleston, S. C., Tuition..... 228 50
Jellico, Tenn., Tuition..... 15 75
Memphis, Tenn., Tuition..... 442 80
Nashville, Tenn., Tuition..... 234 59
Macon, Ga., Tuition..... 36 30
Thomasville, Ga., Tuition..... 62 75
Marion, Ala., Tuition..... 2 00
Talladega, Ala., Tuition..... 101 02
Saint Augustine, Fla., Public Fund. 450 00
New Orleans, La., Tuition..... 518 50
Tougaloo, Miss., State Appropriation..... 1,500 00
Austin, Texas, Tuition..... 74 76
3,721 72

Total for July..... $27,436 19

SUMMARY.

Donations..... $163,879 39
Estates..... 56,214 68
$220 094 07
Income..... 9,073 21
Tuition..... 33,961 34
United States Government appropriation for Indians..... 15,219 87

Total from Oct. 1 to July 31.... $278,347 99

FOR THE AMERICAN MISSIONARY.

Subscriptions for July..... $20 50
Previously acknowledged..... 712 62

Total..... $733 12

H. W. HUBBARD, Treasurer,
56 Reade St., N. Y.